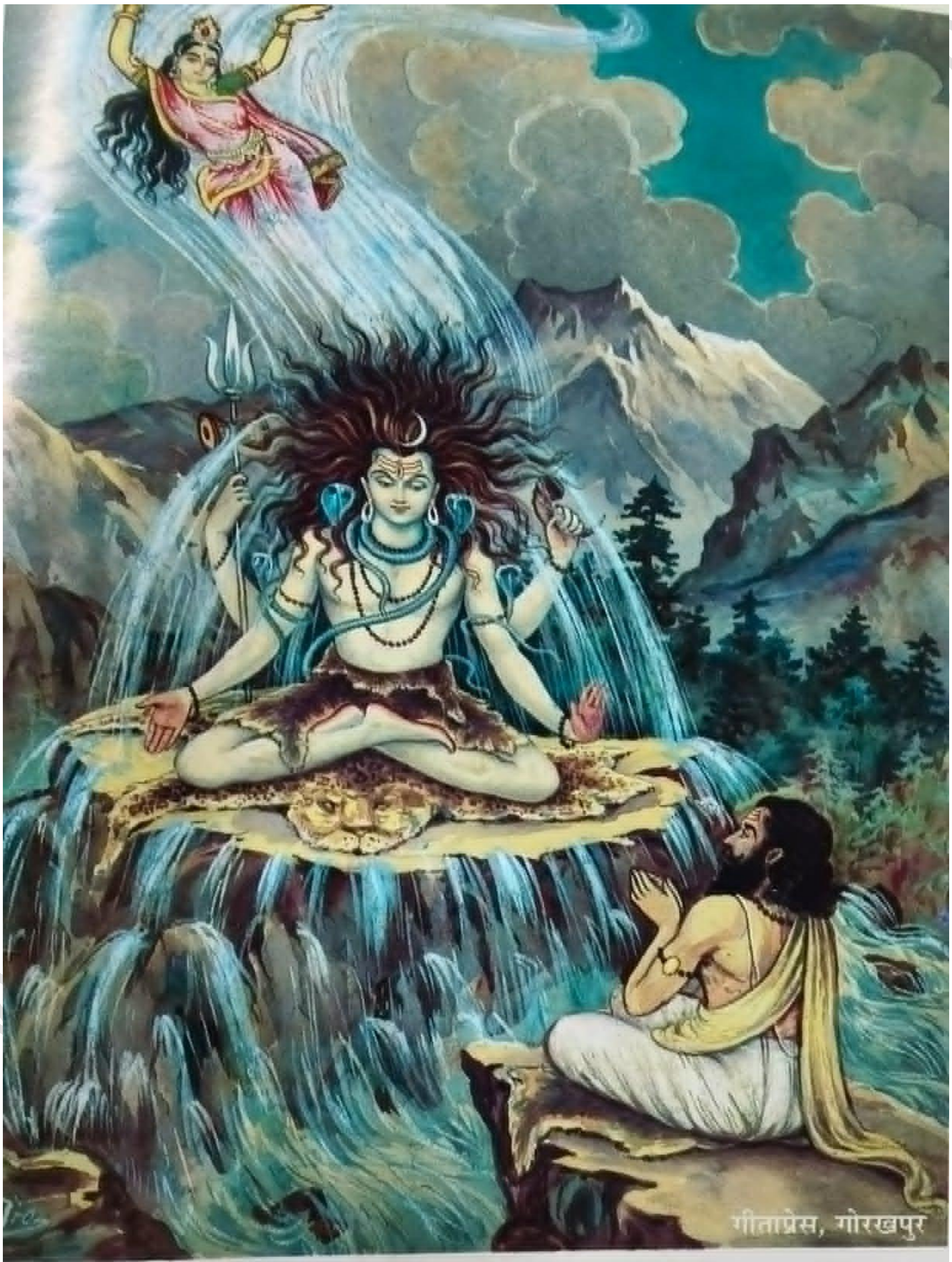
The Anatomy of Evil

The 10 Sins in Sanatana Dharma



राजा भगीरथकी प्रार्थनापर भगवान् शिवका गङ्गाको अपने सिरपर धारण करना
Entreated by Bhagīratha Lord Śiva holds Gaṅgā on his head

Introduction

Did you know that in Sanatana Dharma, a sin is not just a physical action? Physical actions are merely the final fruit; the seed is planted much earlier in the unseen realms of our consciousness.

The *Skanda Purana* (specifically within the *Ganga Dashahara Stotram*) and the *Manusmriti* (Chapter 12) meticulously classify human errors into the **Dashavidha Papa**—the 10 Sins. These are structured precisely by the faculties through which we commit them: the Body, Speech, and Mind.

Here is the structural breakdown of the 10 internal enemies we must conquer:

1. कायिक पाप (Kāyika Pāpa) — 3 Sins of the Body

- **अदत्तांपहरण (Adattāpaharaṇa):** Taking what has not been given; the act of theft, fraud, or misappropriation.
- **अविहित हिंसा (Avihita Hiṃse):** Inflicting violence, injury, or harm unauthorized by natural law or dharma.
- **परस्त्री भोग (Parastrī Bhoga):** Violating sacred marital vows through adultery or illicit relationships.

2. वाचिक पाप (Vācika Pāpa) — 4 Sins of Speech

- **क्रूरवचन (Krūravacana):** Uttering harsh, cruel, or abusive words that wound the hearts of others.
- **असत्य भाषण (Asatya Bhashana):** Speaking untruths; engaging in deceptive, dishonest, or manipulative speech.
- **पैशुन्य (Paishunya):** Slandering, backbiting, or whispering malicious rumors to create divisions between people.

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- **असम्बद्ध वचन (Asaṃbaddha Vacana):** Engaging in mindless babble, toxic gossip, or useless chatter that degrades energy.

3. मानसिक पाप (Mānasika Pāpa) — 3 Sins of the Mind

- **अन्यधनाकांक्षा (Anyadhanākāṃkṣa):** Harboring jealousy; coveting or plotting to possess someone else's wealth and success.
- **परपीडाभिलाषः (Parapīḍābhilāṣaḥ):** Breeding malice; actively wishing harm, failure, or misfortune upon others.
- **दुर्मार्ग प्रवृत्ति (Durmārga Pravṛtti):** Adhering to false paths; leaning toward unrighteous, distorted, or evil tendencies.

The Philosophical Takeaway

Notice the psychological sequence: everything starts in the invisible mind, flows into vocal speech, and finally culminates as a physical action. Therefore, purification must happen from the inside out. This is why during festivals like Ganga Dussehra, devotees chant the *Dasa Papahara Stotram* to wash away these specific ten impurities and reset their moral compass.

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GangaDasa (Paapa) Haraa... is imbibed in GangaDasahara Stothram (Skanda Puranaantargata)

अदत्तानामुपादानंहिंसाचैवाविधानतः।
परदारोपसेवा च कायिकं त्रिविधंस्मृतं ॥१९॥

पारुष्यमनृतं चैव पैशुन्यं चापि सर्वशः।
असंबध्दप्रलापश्चवाङ्मयंस्याच्चतुर्विधं ॥२०॥

परद्रव्येष्वभिध्यानंमनसानिष्टचिंतनम्।
वितथाभिनिवेषश्चमानसंत्रिविधंस्मृतम् ॥२१॥

एतानि दश पापानिहरत्वं मम जान्हवि।
दशपापहरा यस्मात्तस्माद्दशहरा स्मृता ॥२२॥

ಅದತ್ತಾನಾಮುಪಾದಾನಂಹಿಂಸಾಚ್ಯೈವಾವಿಧಾನತಃ|
ಪರದಾರೋಽಪಸೇವಾ ಚ ಕಾಯಿಕಂ ತ್ರಿವಿಧಂಸ್ಮೃತಂ ||೧೯||

ಪಾರುಷ್ಯಮನೃತಂ ಚ್ಯೈವ ಪ್ಯೈಶುನ್ಯಂ ಚಾಪಿ ಸರ್ವಶಃ|
ಅಸಂಬಧ್ದಪ್ರಲಾಪಶ್ಚವಾಙ್ಮಯಂಸ್ಯಾಚ್ಚತುರ್ವಿಧಂ ||೨೦||

ಪರದ್ರವ್ಯೇಽಷ್ವಭಿಧ್ಯಾನಂಮನಸಾನಿಷ್ಟಚಿಂತನಮ್|
ವಿತಥಾಭಿನಿವೇಷಶ್ಚಮಾನಸಂತ್ರಿವಿಧಂಸ್ಮೃತಮ್ ||೨೧||

ಏತಾನಿ ದಶ ಪಾಪಾನಿಹರತ್ವಂ ಮಮ ಜಾನ್ಹವಿ|
ದಶಪಾಪಹರಾ ಯಸ್ಮಾತ್ತಸ್ಮಾದ್ದಶಹರಾ ಸ್ಮೃತಾ ||೨೨||

అదత్తానాముపాదానంహింసాచైవావిధానతః|

పరదారోపసేవా చ కాయికం త్రివిధంస్మృతం ||౧౯||

పారుష్యమనృతం చైవ పైశున్యం చాపి సర్వశః|

అసంబధ్దప్రలాపశ్చవాఙ్మయంస్యాచ్చతుర్విధం ||౨౦||

పరద్రవ్యేష్వభిధ్యానంమనసానిష్టచింతనమ్|

వితథాభినివేషశ్చమానసంత్రివిధంస్మృతమ్ ||౨౧||

ఏతాని దశ పాపానిహరత్వం మమ జాన్హవి|

దశపాపహరా యస్మాత్తస్మాద్దశహరా స్మృతా ||౨౨||

adattānāmupādānaṃhiṃsācaivāvidhānataḥ|

paradāropasevā ca kāyikaṃ trividhaṃsmṛtaṃ ||19||

pāruṣyamanṛtaṃ caiva paiśunyaṃ cāpi sarvaśaḥ|
asaṃbadhdapralāpaścavāṅmayaṃsyāccaturvidhaṃ ||20||

paradravyeṣvabhidhyānaṃmanasāniṣṭaciṃtanam|
vitathābhiniveṣaścamānasaṃtrividhaṃsmṛtam ||21||

etāni daśa pāpāniharatvaṃ mama jānhavi|

daśapāpaharā yasmāttasmāddaśaharā smṛtā ||22||

पापोऽहं पापकर्माऽहं पापात्मा पापसंभवः ।

त्राहि मां कृपया गंगे सर्वपापहरा भव ।।

ಪಾಪೋಽಹಂ ಪಾಪಕರ್ಮಾಽಹಂ ಪಾಪಾತ್ಮಾ ಪಾಪಸಂಭವಃ |

ತ್ರಾಹಿ ಮಾಂ ಕೃಪಯಾ ಗಂಗೇ ಸರ್ವಪಾಪಹರಾ ಭವ ||

పాపోఽహం పాపకర్మాఽహం పాపాత్మా పాపసంభవః |

త్రాహి మాం కృపయా గంగే సర్వపాపహరా భవ ||

pāpo’haṃ pāpakarmā’haṃ pāpātmā pāpasaṃbhavaḥ |
trāhi māṃ kṛpayā gaṃge sarvapāpaharā bhava ||

Deep Philosophical Meaning…

1. **The Power of Distance-Free Bhakti:** You do not physically need to be present at Haridwar or Varanasi to purify your consciousness. The scriptural text emphasizes that the mere mental remembrance and vocal chanting of her name from anywhere in the world is potent enough to cleanse human flaws.

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2. **Purification of Speech and Mind:** By using your speech (*Vachika*) to chant "Ganga" and your mind (*Manasika*) to meditate upon her divinity, you are actively reversing and undoing the sins committed through those exact faculties.
3. **The Ultimate Goal (Moksha):** The verse concludes with *Vishnulokam sa gacchati*. In Hindu cosmology, Ganga originates from the lotus feet of Lord Vishnu (hence her name *Vishnupadi*). Chanting her name cleanses the heavy karmic baggage—these 10 specific sins—that blocks a soul from attaining ultimate liberation.

गंगा गंगेति यो ब्रूयाद्योजनानांशतैरपि।

मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति ॥

ಗಂಗಾ ಗಂಗೇತಿ ಯೋ ಬ್ರೂಯಾದ್ಯೋಜನಾನಾಂಶತೈರಪಿ|

ಮುಚ್ಯತೇ ಸರ್ವಪಾಪೇಭ್ಯೋ ವಿಷ್ಣುಲೋಕಂ ಸ ಗಚ್ಛತಿ ||

గంగా గంగేతి యో బ్రూయాద్యోజనానాంశతైరపి|

ముచ్యతే సర్వపాపేభ్యో విష్ణులోకం స గచ్ఛతి ||

gaṃgā gaṃgeti yo brūyādyojanānāṃśatairapi|
mucyate sarvapāpebhyo viṣṇulokaṃ sa gacchati ||

"Whoever chants 'Ganga, Ganga', even if they are sitting hundreds of miles away from the river, is liberated from all sins and attains the supreme abode of Lord Vishnu."

"...does this powerful verse mean that chanting allows you to go scot-free while continuing to do wrong?" ABSOLUTELY NOT.

Simply chanting the name of Ganga while intentionally continuing to commit sins does not make sense in Sanatana Dharma. In fact, scriptures explicitly warn against this manipulative mindset.

The Puranas and the Manusmriti state that committing a sin with the deliberate thought, "I will just wash it away later by chanting or bathing in the Ganga," is an entirely separate, compounding sin called **Prāyaccitta-buddhi-pāpa** (sinning with reliance on a remedy). This cynical exploitation turns the remedy into a permanent stain (**Vajra-Lepa**).

The Skanda Purana implies that the name of Ganga acts as a purifying fire only if accompanied by **Paschatapa (true, deep repentance)**. Chanting must be a humble acknowledgment of error and a **solemn vow:** "Mother Ganga, I have polluted my mind and speech. Let your purity wash this tendency away so I do not repeat it." **Without a genuine vow to transform, chanting is just empty soundwaves**.

True Anusandhana - seeing Ganga not merely as a geographical river in North India, but as Vishnu Padodbhavi Ganga—the sacred flow carrying the grace of Lord Hari's lotus feet, which manifests internally as Jnana-Ganga, the river of spiritual knowledge.

When you sincerely chant "Ganga, Ganga", you are invoking the supreme grace and wisdom of Lord Vishnu into your life. Once this God-given wisdom illumines your intellect, the spiritual ignorance (Ajnana) that drives actions like theft (Adattāpaharaṇa) or deceitful speech (Asatya bhashana) is naturally destroyed by His grace.

Chanting 'Ganga' is not a license to sin; it is an antidote to the urge to sin. True cleansing happens when His Supreme grace, invoked through her name, purifies your Mind, Speech, and Body, making you incapable of committing those 10 sins ever again.

Sri KrishnaArpanamastu

नाहं कर्ता हरिः कर्ता

हरि सर्वोत्तम - वायु जीवोत्तम

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